

# The Brethren Evangelist.

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## No Matter.

No matter where we are  
In this wide world of Thine,  
Nor yet, if sky be fair,  
Or sun refuse to shine;  
Wherever, Lord, we live,  
Thee willing praise we'll give.  
No matter though we're poor,  
And cannot roll in wealth,  
Contentment is far more—  
Combined with "saving health"—  
Than luxury and ease  
And Thou, dear Lord, displeased.  
No matter, when at last  
We've reached the "golden gate"  
And through its portal passed  
To our more blissful state,  
E'en though misjudged we've been;  
"Wrongs will be righted then."  
—D. E. MILLARD.

## The Primitive Church and Its Customs.

### THE LORD'S DAY.

The Syrian Documents are a class of manuscripts taken from the Nitrian Monastery in Lower Egypt. They were written very early, and some fragments are claimed to be as old as the Christian Church. They were preserved in the archives of Edessa, for centuries after they were written, and probably down to the time when they became the property of the Monastery. Among the contents are twenty-seven articles bearing the title of The Teachings of the Apostles, with introductory remarks in which this language occurs:

And, whilst Simon Cephas was saying these things to his fellow-apostles, and putting them in remembrance, a mysterious voice was heard by them, and a sweet odor, which was strange to the world breathed upon them; and tongues of fire between the voice and the odor, came down from heaven towards them, and alighted on every one of them and sat, and according to the tongue which every one of them had severally received, so did he prepare himself to go to the country in which that tongue was spoken and heard.

And, by the same gift of the Spirit which was given to them on that day, they appointed ordinances and laws, such as were in accordance with the Gospel of their preaching, and with the true doctrine of their preaching.

The second article following this introduction reads as follows:

The Apostles further appoint, On the first [day] of the week let there be service, and the oblation; [communion] because on the first day of the week our Lord rose from the place of the dead, and on the first day of the week he rose upon the world, and on the first day of the week he ascended up to heaven, and on the first day of the week he will appear at last with the angels of heaven.

Thus we see that in all parts of the Christian world, the custom of holding religious services on Sunday was introduced and taught as one of the important doctrines of the church, and it was kept from the time of its introduction by the Apostles until the present time unchanged.

It is asserted by some that the emperor Constantine changed the custom, and instituted Sunday worship. But nothing can

be more false. He had nothing whatever to do with changing the day. In fact, no change was ever made. The Apostles met together on the first day of the week to pray, and continued in the practice, and as they established churches, they introduced the same practice, while keeping the Sabbath was entirely an observance of the Mosaic Law, and as that passed away as a document of force, the Lord's day prospered more and more, under the fostering care of the Omnipotent One. Constantine acted consistently, and made the rest day of his Christian mother a festival day in his army and empire. He therefore only required obedience in a measure, to what already existed as a Christian institution, and in no way or sense "changed the day."

In Eusebius is presented a section of an epistle by Dionysius to bishop Soter of Rome, which reads as follows:

To-day, says he we have passed the Lord's holy day in which we have read our Scriptures.

In Chrysostom's time, Sunday was often called the day of bread, because on that day the communion was celebrated.

The rulers following Constantine, also instituted laws in favor of the general observance of the Lord's day, until games, races, theaters, ring contests, court proceedings, banqueting and labor were not engaged in, and until it became a day of complete rest and religious services.

(To be Continued.)

Minute instructions are given to the officers of the Salvation Army how to behave, what to read, what to wear, and as to marriage. They may not marry or court the first year, and may not become engaged at any time without the consent of the General. As to reading, they are told that it is better not to read secular newspapers; but if they do look at them, it is to be only a look. They are to read no novels, to avoid all the ordinary religious books, all the twaddle, the goody-goody, milk-and-water stuff, and to confine themselves to the Bible, the Hymn Book, and the war cry.

While the Rev. Mr. Clark of the East Haven Congregational church, New Haven, was finishing the opening prayer on Sunday, Sept. 7th, a dove flew into the church and alighted on the center gallery. When the pastor read from the first chapter of John the clause, "I saw the Spirit descending from heaven like a dove and it abode upon him," the dove perched on the open Bible. At the close of the service, Mr. Clark said that this might be emblematical of the presence of the Divine Spirit. As he said this the bird alighted upon his head. The clergyman took the winged visitor from his head, and held it against his breast. Many were moved to tears and the whole congregation were visibly affected.

## The Religious World.

A new Presbyterian College will be built at Emporia, Kas., to cost \$75,000.

Of 202 schools established by the American S. S. Union in Michigan, 65 have grown into churches.

The tombs of Esther and Mordecai are said to be in a shrine at Hamden, Persia. Thousands make pilgrimages to them every year.

The expense of making the revision of the New Testament—borne jointly by Oxford and Cambridge Universities, is reported at \$100,000.

The St. Louis Observer mentions the name of a Christian layman in Nashville, Tenn., who has visited the sick in the Hospital every Sunday but two, for seven years.

The Miami Christian Conference in session at Euon, O., last week, adopted a resolution recognizing local option as the best means of obtaining practical prohibition.

A local set of Baptists called the "Koonites," with one association, five churches, and 130 members, has been founded in Florida. They hold that the body of Christ was unlike ours.

A member of the Bible Revision Committee has received a touching plea against the changing of a verse in Proverbs, "which," said the writer "was always a great comfort to my two husbands, both deceased."

Rev. M. L. Albright, of the Methodist Church Ohio Conference, and for the past year pastor of the Methodist Episcopal church at Fostoria, O., has accepted the Presidency of De Pauw University, New Albany, Ind., where he is already at work.

The colored people's church, just out of Quitman, Ga., was destroyed by fire on Saturday night. The members were preparing for a big meeting and endeavored to get rid of the fleas. They put pine needles under the church and set them on fire, thus getting rid of both church and fleas.

The Christian—Campbellite—Church of Indiana, has just concluded its annual camp meeting in its new and beautiful Bethany Park, about twenty miles from Indianapolis, on the I. & V. R. R. Its various societies and associations held their annual meetings, and the occasion was one of much enjoyment.

The idea of establishing a Lutheran Church for the 60,000 colored people of Washington, D. C., is being vigorously pushed. A well located piece of ground has been given, cash and subscriptions to the amount of \$2,500 have been secured, and the new chapel is already commenced, and will be secured for dedication before winter. Over 20 scholars are in the Sunday school recently organized, and Rev. D. E. Wiseman is on the ground. What is needed is about \$1,700 to furnish and complete the church free of debt,

and to aid in raising this sum the friends of missions are directly appealed to.

The Rev. Dr. Stephen H. Tyng, D.D., died at his residence at Irvington, Sept. 3rd, after a brief illness. He was eighty-five years old. For many years he was pastor of St. George's church, New York City. In April last, he was declared a lunatic, and from that time until his death he was in the custody of his wife.

In Prince George Co., Va. a protracted meeting was brought to a close on the 8th, under curious circumstances. One of the members had been followed there by a pet dog, which, after reaching the place of worship, went up behind the pulpit desk and began munching the sacramental bread. One of the ministers kicked the dog, which caused its owner to become indignant, and he left the church. His son walked up to the pulpit and had some words with the minister. The minister told the young man if he did not like what he had done he could make the most of it. The meeting which had been begun with a view of keeping it up several days, was brought to a close at the suggestion of one of the ministers, who said that the devil had gotten into the dog and people, and he reckoned he had gotten into the preachers as well.

## Notes and Jottings.

Left home August 15th, enroute for Shenandoah county, Va. Stopped one week with the Brethren Church at Rush Creek, Ohio. Had good congregations and a happy time in general among friends and brethren here. To add to the interest of our work, we had the presence of our esteemed brother J. C. Ewing, to carry on the singing, which he done well. It would be a great help to me if brother Ewing could be employed by the churches in which I do revival work to take care of the singing department. I did not know what rich music our Hymnody contained until I was with him here. Hope our churches will all introduce it in their worship and thus improve our singing. I visited at brethren St. Clair's, Rittger's, Palmer's, Inbody's, Kistler's, Hendrick's, and others. I arranged to visit brethren O'Hair's, and Eli Beery's, but owing to the rain and condition of health I had to disappoint them. By the way, brother Beery is a brother in the flesh to brother Wm. Beery, late of Huntingdon Normal, Pa. He is a progressive Christian in every particular.

Baptized five excellent young people at this place and received two by relation. The church of the Brethren here is destined to be the leading church in the community. We have the doctrine of the Gospel shorn of tradition and it must triumph as is demonstrated wherever our people are thoroughly organized.

Sunday evening August 23d, bid farewell to the people here and with brother Ewing was

taken by brother Bart Friesner to his Father-in-law's, brother Hufford's, where we passed the night and following morning pleasantly. Brother Hufford has an interesting family and I believe all save two are in the Brethren Church. Our stay here was too short to accomplish all that could be done. Hope to be able to return ere long according to promise.

Monday August 24th, brother Ewing and I were taken to Bremen, where we parted; he going home and I resuming my journey eastward. At Newark I was met by brother J. M. Rittgers who had filled my home appointments in North Liberty and Ankenytown, O. He reported good congregations and good meetings, which is what we always have with our brethren at home.

There has not been much said in the EVANGELIST about our home work this Summer, but we exist nevertheless. We have a Sunday school in North Liberty conducted by brother Hess, and one in Ankenytown superintended by Bro. Conrad. These are brethren worthy of our trust thus confided in them, and I lack words to express by either tongue or pen, my appreciation of their services. It gives me an opportunity to leave the work of my home charge and go out to win souls for Christ.

Brethren, God will bless you with a full cup of joy when we get home, "over there," "in the sweet by and by."

I leave the readers of the EVANGELIST to take a rest until next week, when I will tell you something about our trip to this valley of Virginia, where I am now penning these notes. Remember dear brethren, everywhere the cause of our blessed Jesus. Pray and labor for the promotion of love, peace and consequent prosperity among God's people. There is much for us to do, souls must be rescued from the power of sin and death.

R. F. MALLOTT.

## Communion Notices.

The Brethren of the North Solomon church, Kansas, expect to hold their love-feast on the 24th and 25th of October 1885, commencing on Saturday the 24th at 2 o'clock P. M., six miles north of Portis, Osborne Co., Kansas. The church extends an invitation to all the brethren and sisters to be with us that can; especially ministering brethren, who preach the gospel, and nothing but the gospel.

Brethren stopping off at Portis will find D. O. Brumbaugh, elder of this church, one mile east of Portis.

By order of the North Solomon church.

DANIEL SHOOK.

Downs, Kan.

In response to the urgent appeal for suitable women to engage in the deaconess work, that was so widely circulated in the American Lutheran Church papers, six probationers have entered the German Hospital at Philadelphia, in addition to the seven regular sisters who came direct from Germany last year.